ISLAMIC VIEWPOINT ON

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All Praise due to Allah, Salaam on Rasulullah (SAW)
and blessing on the Sahaabah (RA)

ISLAMIC VIEW POINT ON VOTING

Whether we like it not, the elections complete with its various campaigns. voting and polling has to be borne with.

However any new system thrust upon the Muslims has to be viewed critically in order to determine the correct Islamic method of involvement. This is true of any other sphere of life: whether it relates to our Social lives. Religious worship or Commerce and Economics. The Muslim has to dwell upon a method which Allah will be pleased. the method expounded by Our Beloved Nabi (S.A.W.)

With the impending problems it is now essential for Muslims to know the command of Allah and the Sunnah of His Beloved Nabi (S.A.W.) with respect to Voting and Elections.

Allah has clearly stated in the Qur'aan that it is not colour or caste by means of which a person can gain prominence and honour.

"That the most honoured amongst you in the eyes of Allah is the one who fears Allah the most and is the most pious."

However, having been deprived of the option of a choice and having to cradle the audacious imposition of an election. Whether we like it or not, we shall have representatives in the Government and in the Parliament or in masjids as trustees made by others. Therefore it is imperative that this matter be viewed now in a completely Islamic light.

Therefore in this Booklet of ours we hope to discuss this system of voting and its position in Islam.

As Muslims we must remember that every action of a man is being constantly recorded. We cannot run away from the fact that every single action, whether good or evil, is being consistently recorded by Allah. Special Angels have been appointed solely to carry out this task as confirmed by Allah in the 11th and 12th verses of Surah Al Anfathaar:

"Verily over you are appointed Angels, kind and honourable. They know all that you do."

Hence on the Day of Qiyamah all actions, complete to the minutest detail. will be brought forward and presented for reckoning. In other words a Slate of all the actions of everyone is faithfully being compiled simultaneously and we shall be questioned about every detail.

Many people assume that they will not be answerable for their deeds and wrecklessly do whatever they wish without second thoughts.

EVERY ACTION OF A MUSLIM IS FOR THE PLEASURE OF ALLAH.

A Muslim is that person whose every action is for Allah. Every single deed, every movement such as walking, sitting, worshipping, working, marrying, and dealing in business or politics, is done solely for the pleasure of Allah. Since voting during an election is also an action it is necessary for us to understand and learn about the correct Deeni position of theVote. Unfortunately very few people, if any, find time to think, ponder, enquire and learn about Islamic Rulings concerning our daily activities because most people indulge in innumerable actions which are useless and base, and can spare no time for anything else.

THE POSITION OF VOTING IN ISLAM

In the 9th Verse of Surah Maidah in the Quraan-e-Majeed, Allah says:

"O You who believe, stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others make you swerve and depart from justice".

In Islam, Voting comprises of six elements viz. (1) that of giving evidence, (2) that of intercession (3) the element of appointing some representative, (4) Mashwarah, (5) Wakalah and (5) Bayah. The first of these, the element of giving evidence, is referred to in the above verse.

(1) In this verse the giving of just evidence encompasses a very wide field of definition and is not restricted merely to the Court House before a Magistrate or Judge as is the general assumption to-day. The terminology of the Qur'aan and Hadith with respect to giving of evidence covers a considerably broader meaning.

Mufti Muhammed Shafi (R.A.) in his Ma'ariful Qur'aan, whilst commenting on the above verse, has written that the giving of evidence may be found in many other circumstances. For instance, a doctor who issues a MEDICAL CERTIFICATE confirming that some patient is so sick that he should not attend to his duties, is in reality giving a form of evidence. So too is the case of an adjudicator or lecturer assessing the answer papers of students. Allotting

of marks is SHAHADAT. a giving of evidence, and if he intentionally or carelessly either reduces or increases a student' marks, he is actually giving false evidence, which as we know is haraam and a major sin.

In a similar manner voting for any Candidate to enter Parliament of other such Assembly is also a form of giving evidence. In this case the Voter is testifying that the Candidate for whom the Vote is being cast is trustworthy, Allah-fearing. very capable and most suitable to represent the masses. (Ma'ariful Quraan. Vol. 3, P.70-71)

People usually regard voting as a game where winning or losing are the stakes!

Now we must sit back and ponder how many voters are conscious of the fact that they are fulfilling a duty? How many realise that they are giving evidence? and if so, are we giving the true and correct evidence? Are those aspirants of Parliamentary positions for whom we hope to cast votes. really capable and competent?

Owing to the very fact that casting of votes is looked upon as a great game of winning or losing, people disregard their duties and resort to base and lowly acts. For instance we find people buying or selling votes: exerting pressure on others to secure a particular vote and voting because of some personal reasons where the candidate has promised to fulfil one's personal wishes. We also find people casting bogus votes using names of different people who are not present. This type of cheat and fraud is haraam and not permissible.

THE ACTIONS OF SOME PIOUS MUSLIMS

It is regrettable that even some Deeni-conscious. people - due to negligence or disregard for the position of voting - cast their votes in favour of the most ill-equipped people and are not even aware that they are committing a grave sin and are exposing themselves to the most severe punishment. It must be borne in mind that voting wrongly will lead to the election of the most incapable, most unsuitable and most ill-equipped people to rule and legislate or to make decisions that will affect everybody. Amongst the signs of Qiyamat which Our Nabi (S.A.W.) mentioned was:

"The Hour shall not come until the leader of the community shall be the person with the most ill character".

In another Hadith our Nabi (S.A.W.) has said:

"The Hour shall not come until wicked people shall become the leaders of your dunya."

(Amongst the Signs of the Hour Rasul S.A.W. mentioned) "Transgressors shall become the leaders of the community."

These are the minor signs so it is important for a voter to ponder and consider very carefully that this process of voting is in reality an act of giving evidence and as such it has to be well ensured that the candidate for whom the vote is to be cast is the most well-equipped. the most Deeni-conscious and has the fear of Allah and will therefore not harm the Deen in any way.

On the contrary if votes are cast in the wrong manner then it is quite possible that the person in whose favour the vote had been cast is one who will harm the Muslims and the Deen of Islam.

(2) The next aspect of Shariat to be found in elections is the element of INTERCESSION.

The role played by the voter in an election is one of interceding. for in actual fact he is intervening on behalf of some candidate who wants to be made a representative of the people. In this way the voter has a share in the good and the evil actions of the elected person. as is clear from the following Qur'aanic verse:

"Whosoever intercedes with a good intercession, his shall be a portion therefrom, and whosoever intercedes an ill intercession his shall be a responsibility thereof" (An-Nisa - 4/85)

Thus if the elected person carries out good work during his stay in office then whatever rewards or sawaab he will benefit from this. a share will also be due to the voter. Similarly if the elected candidate does wrong by indulging in un-Islamic and non-permissible actions then the evil and sin from this shall reach the Voter also because he had interceded for an unsuitable person and placed him in office and in so doing placed upon his own head a sin without any material benefit.

(3) The third Islamic aspect in an election is the element of REPRESENTATION.

The Voter appoints some person as his Representative. If such a representation is only there for the benefit of an individual then the responsibility is limited; but where an entire community is implicated - as is the case for elections - and an ill-equipped or wrong person is appointed by means of this vote then the rights of the whole community have been usurped. This would mean that the sin of usurping the rights of the whole community falls upon the neck of the Voter, as mentioned in Ma'riful Qur'aan. Vol.3.P.73.

The three elements of an election which govern Voting in Islam. as discussed in the foregoing pages, make it COMPULSORY upon every Muslim to

exercise meticulous care in his choice of a Representative in Parliament, Masjid, Madressah, Wakf etc. He must make a careful study of his candidate and ask the questions: What type of person is he? Is he trustworthy? Does he possess the ability to represent the community? Does he practise righteousness and piety?

4. Voting as a form of consultation *(Mashwarah)*

Shura means to give counsel. Thus a prospective voter is offering is suggestion as to who, in his opinion is the most entitled to receive the vote.

5. It is a form of Wakalah (Agency or proxy) where the candidate is made an agent/representative on behalf of the person that has appointed him (by vote).

6. It is a form of political bay'ah (pledging of allegiance) to the candidate, regarding him as most suitable for the post.

After having understood the significance of voting in the light of the Shariah we now come to the pertinent issue of whether a Muslim will be allowed to vote in the forthcoming General Elections.

VOTING IN NON MUSLIM COUNTRIES

Such circumstances could include the situation where we fear that our religious rights will not be fully preserved and upheld unless we align ourselves with a movement - al - beit a *non muslim movement* - that will strive to protect and secure our religious rights. In other words, as long as our friendship with the non muslim is curtailed to necessity and expediency and does not blossom to a bosom relationship whereby we become inclined to their warped (religious) ideals and place our *Imaan* into jeopardy (may Allah forbid!). it would be permissible to befriend and enlist their assistance in releasing our religious goals. In short, our friendships with them or voting for them will not be on the basis of their Christian, Jewish or Communist backgrounds. It will not be on the basis of showing approval for their ideologies. but only on the basis that we may secure our rights. and possibly show them through a practical example, the beauty of Islam and its characteristic teachings. This is also a way of extending an invitation towards Islam. the true Deen.

In his Tafseer. "*Ma-aarifiul Qur'aan* Hadhrat Mufti Muhammed Shafee Saheb *rahmatullahi alaih* has categorised relationship with the Kuffaar into four components, namely. **Muwaalaat, Musaawaat, Muaamalaat and Mudaaraat:-**

Muwaalaat: This type of friendship denotes building such close and inti-

mate ties with the non Muslim that one begins to develop a bosom - type of relationship with them.

The danger in maintaining such ties is that one eventually assents to distinguish closely guarded secrets to them, which subsequently leads to them harming and impairing the welfare of Muslims. Hence, this type of friendship will be totally forbidden.

Muwaasaat: This type of relationship entails showing sympathy and pity for the problems and hardships inflicted upon others. Thus, sympathising with the suffering and plight of the non - Muslims on humanitarian grounds would be permissible.

Muaamalaat: This denotes relationship on the basis of commercial links such as buying, selling or transacting, rental contracts etc. Building such relationship with the non Muslim would be sanctioned provided that no harm is afflicted thereby to any Muslim. If this relationship results in a threat to the life, wealth and honour of the Muslim community, then such a relationship will not be allowed. For instance, selling arms and ammunition to the non muslim who wages war against Muslims will not be permitted.

Mudaaraat: This relationship would encompass displaying good manners, politeness and courtesy toward non-Muslims in order to secure Islamic rights for the Muslim Community.

This would apply in a situation where the Muslims have to live as a minority group in a country that has an overwhelming majority of non Muslims. It is in this context that we have to view our positions as a minority in the South African situation. In other words this is the type of relationship that will be permitted in our political arena.

Even today there are *Ulama* and other Muslims who are not only casting votes in favour of the Congress Party in India but also serve as candidates and members of the party. Although there are no longer British Colonists to evict from India, these Ulama are actively involved in the daily running of the party.

In reply to a query regarding participation in non muslim politics, Hadhrat Mufti Kifayatullah Saheb *rahmatullahi alaih* wrote:-

"The ideal situation would be that the political leader of Muslims should be a Muslim who strictly adheres to the injunctions of shariah and diligently follows the Commands of Allah Ta'aala. However, if a person with such qualities is unfortunately not available to fill the post, or the muslim community, due to the misfortune of its inadequacies, is unable to recognize and nominate a person of such calibre to the post, then it would become permissible to align oneself with any political thinker, whether it

be Jinnah or Ghandi provided that there is assurance of the legality and benefit of this political leadership. The justification to this ruling can be derived from the Fiqhi principle which states that 'Necessity sometimes warrants the sanctioning of acts that are in normal circumstances prohibited".

Hadhrat Mufti Mahmood Hasan Saheb Gangohi *madda zillahu*, the Grand Mufti of India, writes in reply to a query regarding the issue of voting:-

"If (by voting) there is some benefit to the Deen, nation and country and it is strongly hoped that the party or candidate voted into power will render correct service, then it will be permissible to vote. (Fataawa Mahmoodiyya Vol. 5 page 341).

In another instance Hadhrat Mufti Mahmood Hasan Saheb *[madda zillahu]* writes:-

"If it is confidently expected of a certain candidate that he will serve the community fruitfully, render benefit to the masses, strive to ensure that people acquire their rights and endeavour to put a stop to injustice and oppression, then one may vote for such a candidate. Similarly, if such results can be envisaged from a political party, then one may vote for that political party as well. Simply due to the fact that a Deeni inclined person votes for a party or candidate on the basis of some religious benefit, it cannot be asserted that he agrees wholly with the ideologies and beliefs of that party" (Fataawa Mahmoodiyya, vol 5 p. 167)

MISCELLANEOUS SHARI' RULES PERTAINING TO POLITICS

REGULATIONS REGARDING POLITICAL RALLIES

* Many evils are inherent in these: in most cases it is a futile, useless or even a harmful act which constitutes a loss of valuable time and resources and namaaz is neglected, etc. It is thus unlawful.
* People go out in defiance and then run away or get locked up etc. This is wrong. If you chose to confront the enemy, then show strength and fight valiantly. If this is not possible then adopt sabr. There is no third way.
* Condemning politicians on flimsy or non-valid grounds is despicable.

This is tantamount to unlawful and unnecessary gheebah, for which a person will have to answer on Qiyamah. Remember! Allah is no oppressor - Ma'azallah!

PARTICIPATION IN POLITICS SHOULD BE ON THE FOLLOWING CONDITIONS:

* Tazkiyah (Purification) of A'amaal (actions) and Aklaaq (character) is compulsory and vital.

* Moderation on views and moderation in Tabiyat (temperament) is necessary.

* We have skipped the ten years of Islah (reformation) and Mujahada (striving) in Makkah and wish to commence immediately with the life of Madina. How can this ever be? We need to progress step by step.

* Each and every step of politics must be weighed by the Shariah; whether it is permissible or not? The pleasure of Allah and obedience to the Shariah is first and foremost - above every other expediency - thus every action must be weighed and judged carefully before embarking on anything.

- Extracted from the writings of Hazrat Thanwi (R).

REGULATION REGARDING PROPAGANDA

* Lies and falsehood are the primary ingredients of present-day politics. Smear campaigns are regarded necessary, etc. Islam never allows such practices. Gheebat (backbiting), exposing the evils and sins of people, etc. are not permissible in the Shariah.

- Extracted from the writings of Hazrat Thanwi (R).

WHY VOTE?

What answer do we have to the call of refraining from Politics these days when it is labelled as "dirty" and "full of treachery"? No doubt decent people of fine characters shy away from politics nowadays because of its offensive stink which has tainted the very idea of an election to such an extent that whenever the subject of voting or election comes up one's mind immediately conjures up visions of treachery, lies, bribery and fraud.

Therefore many people remain far from politics and do not even exercise

heir votes. This attitude, according to Islamic principles, is incorrect and a wrong deduction.

Voting, as we have said earlier, is regarded by the Deen of Islam as the giving of one's evidence. Just as presenting false evidence is HARAM, so too is, the deliberate withholding of evidence when a need arises. Allah has mentioned in the verse 283 of Surah Baqarah:

"Conceal not evidence for whoever conceals it his heart is tainted".

Our Nabi (S.A.W.) has also said that:

"One who, upon being called to give evidence, conceals it, is like that person who gives false evidence."

(quoted from Page 112 of Moulana Taqi Usmani's Book: asre hadir mein Islam Kasie Nafiz Ho).

So it is clear that Islam encourages the giving of evidence. In fact it is preferable to offer one's evidence even before being invited to do so because in this way, the Shahadah which is fardh and great responsibility, is fulfilled. The situation of waiting or being coaxed into giving evidence must be avoided. Hazrat Zaid Bin Khalid (R.A.) reported that our Nabi (S.A.W.) said:

"Should I not inform you of the best witness? He is that person who gives evidence even before he is asked to". (Ibid.)

From this we can understand that to refrain from giving evidence when requested to do so is wrong. The correct procedure is that one should exercise his right of voting in the proper manner as already explained. This is the duty of every Muslim and is the demand of piety.

Another important point is that to refrain from giving evidence when requested to do so is wrong. The correct procedure is that one should exercise his right of voting in the proper manner as already explained. This is the duty of every Muslim and is the demand of piety.

Another question that one might contend with is: What if all the Candidates nominated for election are incapable, ill-equipped or unsuitable to vote for? What must one do in such a predicament? The answer to this is that where one is left with no other option but to choose from people who are all regarded as unsuitable then the capabilities of each candidate will have to weighed and compared against those of the other candidates in order to select the best available. If such a safeguard is not adhered to then the worst amongst them could succeed resulting in the fear of greater hardships and more difficulties.

If the honest, pious and Allah-fearing people tend to remain aloof from all types of political activities then such apathy leaves the whole field open for

wicked, corrupt or evil people to take over. Thereafter the Deeni - inclined and pious people will have no grounds to complain when they see that the country or the community is heading towards ruin, destruction or downfall in whatever direction, whether it be in the social, moral, economical or religious sphere.

Moulana Muhammad Taqi Usmani, in his kitaab: ASRE HADIR MEIN ISLAM KAISE NAFIZ HO, has written that another wrong notion - the lack of interest towards elections - is due to the fact that people have linked Deen only to the names of Namaaz, Roza, etc. and consider politics, economics etc. as totally "foreign". This is why we see many a person who, in his private capacity, is very dedicated and devoted to Namaaz, Roza and Zikr but is quite wreckless as far as other dealings are concerned. Neither is he anxious to find out whether his other transactions are halaal or haraam nor is he particular about his own role and relationship in matters of marriage, divorce or the rights of relatives.

Such are the people who regard elections as merely something of the dunya having no connection to Deen, and have introduced into it various evil practices without realising that major sins are being committed. Thus we find a normally intelligent person failing hopelessly to use his discretion correctly whilst voting. He seems to become conveniently oblivious of the fact that the candidate for whom he is voting is ill-equipped and most unsuitable; he is merely being guided by the fact that his choice happens to be either a good friend or a relative. He finds satisfaction in the thought that he has pleased the friend or relative through his vote. He fails to realise that he has betrayed the Deen-e-Islam and committed a grave injustice.

Voting, as we have mentioned earlier, is the act of giving evidence. Allah says in the Qur'aane Majied:

"O Ye who believe! stand out firmly for justice as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be against rich or poor:"

For Allah can best protect both.

"Whenever you speak, speak justly even if a near relative is involved."

We should bear in mind also that exercising of one's vote in the wrong manner falls into the category of giving false evidence about which Allah has commanded in the Qur'aane Majied:

"shun the abomination of idols and shun the false word." (Surah Al Haj, Verse 30)

Amongst the Ahaadith of Nabi-e-Kareem S.A.W. there are numerous admonitions and warnings for giving false evidence, so much so that it has been termed, Akbar ul Kabaa-ir, amongst the major sins. Hazrat Abu Bakr (R.A.) has narrated that once Our Nabi (S.A.W.) exclaimed: **"What, shall I not show you the Akbar ul Kabaa-ir, the major sins?" Thereafter he proceeded to enumerate these as follows:**

1. To associate partners,

2. To disobey the parents, and

3. (take heed) To give false evidence.

Hazrat Abu Bakr (R.A.) has mentioned that whilst listing the above major sins, Our Nabi (S.A.W.) had been leaning against a pillow but as soon as he reached, "to give false evidence" he immediately sat upright and began to repeat the words about giving of false evidence so many times that we began thinking in our hearts whether Nabi (S.A.W.) would ever stop. (Bukhari & Muslim)

From the foregoing it should be understood that voting is not merely something only for the dunya and having no bearing on our Deen. Votings and elections are appendages of politics and the latter, as we know, is part and parcel of Deen and not some "foreign immigrant".

We should build a firm faith on the fact that in the Aakhirat (Hereafter) every individual will have to stand before Allah and account for every single deed. In addition to the reckoning for one's namaaz, roza and the like, the individual will also be answerable for all evidence given by that person in this life. It goes without saying that offenders will be severely dealt with if the vote had been exercised wrongly in an unjust manner.

VOTING IN SOUTH AFRICA

INTRODUCTION

Whenever one is confronted with a problem, then the general rule is to look at the sources of Shari'at for the solutions. On reading rulings of interest were found from the writings of the great and late Mufti Kifayatullah Saheb (R.A.) concerning the political situation in India.

The scenario before the election was such that there were two political sides which Muslims could participate in. The one was the Congress Party (a multi-religious political party) led by Pundit Jawarhalal Nehru with Mohandas

Ghandhi as his advisor and the other was the Muslim League led by Muhammad Ali Jinnah who founded Pakistan.

Moulana Hussain Ahmed Madani (R.A.) from the Jamiatul-Ulama-e-Hind was affiliated to the Congress party.

NEGOTIATIONS WITH NON-MUSLIMS

1. Nabi (S.A.W.) instructed his Sahaba (R.A.) to migrate to Abysinnia and live under the just Christian ruler King Negus. (Page 47/50)
2. The Sahaba (R.A.) not only lived in Abyssinia but even prayed for King Negus when a revolt broke out in order to overthrow him. (Ibid)
3. Nabi (S.A.W.) made various pacts with the Jews on his arrival in Madinah. (Page 82/83)
4. Nabi (S.A.W.) entered into the Treaty of Hudaybiah with the Makkans which the Makkans later dishonoured and breached. (Page 120-122 See Points to 4 in our book "Sayiddina Muhammad (SAW), The Last Rasul of Allah")
5. At the time of war it is also permissible to take assistance from non-Muslims and Nabi (S.A.W.) himself took assistance from one group of Jews against another. (Durre Mukhtar Vol 3 Page 255)
6. It is not good to eat and mix together with non-Muslims without necessity.

PERMISSIBLE THINGS

1. To vote for a person who is righteous, understanding and has the well-being of the country and its people at heart. (Page 375)
2. Women are permitted to vote. They should however be in Shari' Hijaab when going out to cast their vote. (Page 377)
3. It is permissible to work in conjunction with non-Muslims for the benefit of Muslims. (Page 382)
4. It is permissible to work under the leadership of non-Muslims for political or economic reasons due to some unavoidable incapacitation. (Page 394)
5. It is permissible to join one non-Muslim group another oppressive one for the protection of Islam. This fall under the rule of choosing the lesser of the two evils. (Page 394)
6. It is permissible to mention the evil acts of Muslims and praise the good actions of non-Muslims. (Page 423)

7. A non-Muslim can be better than a Muslim from a character point but not from a Deeni level. Leadership is different. He who has leadership qualities deserves it.

NON-PERMISSIBLE THINGS

1. To give and obtain votes is bribery and therefore not permissible. (Page 375)
2. To receive money to vote is not permissible. This money cannot be used for a Masjid. (Page 376)
3. It is not proper to due to desirous motivation, for fear or for monetary gain. Vote for a non deserving or incompetent candidate is like cheating the whole nation. (Page 381)
4. In a political system where there are two thoughts and it is difficult to determine which thought to follow. then the one group must not abuse the other. nor use unbecoming words against each other. In this case, follow a decision in a dignified manner. (Page 387)
5. It is not correct to accept the leadership of non-Muslims in matters relating to Islam. (Page 374)
6. It is not permissible to aid an oppressor or morally incompetent government. (Page 400)
7. To say that it is farz (obligatory) to join a Muslim Party and that not doing so is kufr is studipity and ignorance. (Page 445)

WHY VOTE

1. A Muslim can aid Islam while being affiliated to a non-Muslim party. This would also depend on the competency of the Muslim. (Page 410)
2. Muslim involvement in parliament is purely political. (Page 444)

WHO TO VOTE FOR

1. The candidate should be an expert in politics, a well-wisher of the Muslims and capable of protecting their rights. If he is steadfast on Shariat and is righteous then he is deserving. (Page 374)
2. In municipal elections, the local people of understanding should determine who a responsible person is and who is not. (Page 370)

3. When comparing candidates then observe their service to the country and their capabilities. (Page 380)

4. We should vote for the party that can deliver the goods. (Page 388)

5. If Parliament (a non-Muslim group) is an active group and if the Muslims have sufficient representation in them, they will be able to protect their rights. (Page 394)

7. Vote for those who have the purpose and betterment of the nation and no personal motivations at heart. (Page 425)

8. Vote for a Muslim member of Parliament (if present) or a reliable non-Muslim, failing which try not to vote. (Page 425/6)

HUNGER STRIKE

1. A controlled hunger strike is permissible. (Page 460)

2. To obtain permissible valid rights for oneself is not permissible to engage since such an action that is designed to intentionally destroy life. (Page 460)

RELATIONS WITH NON-MUSLIMS

1. The non-Muslims neighbours rights are similar to that of a Muslim. (Page 331)

2. To accept gifts from them is permissible. A goat was slaughtered in the house of Nabi (S.A.W.) On his return he asked twice. "did you send a gift for the Jewish lady neighbour." (Page 331)

3. Nabi (S.A.W.) transacted with a non-Muslim with whom war was being waged and accepted their gifts. The Sahabi Umar (RA) sent a gift to his non-Muslim brother who was in Makkah. Abdur Rahman bin Auf (RA) appointed Ummayah bin Khalaf as supervisor of his property in Makkah and in return administered his property in Madinah. (Page 331)

4. It is not impermissible nor prohibited to have contact with non-Muslims. (Page 331)

5. The Quranic Ayats do not prevent working together with non-Muslims, nor do they generally prohibit all contact with non-Muslims. (Page 389)

CONCLUSION

Not withstanding all the above "Muslims can protect their Deeni and political rights with their strength and sacrifice not (solely relying on) the promises of the political parties"

(Most of the references under the section "Voting in South Africa" refer to Mufti Kifatuallahli's (RA) book "Kifatalul Mufti Vol 9")

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